1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

these narrow planks placed side by side and pierced by horizontal holes through which two parallel rods are threaded ; the hinge is a longer piece of wood pointed at both ends and rotating into holes in threshold and lintel ; while the whole is secured by an ingenious wooden lock. Most villages, however, now possess a carpenter or two, trained in the P.W.D. workshop at Gilgit and armed with plane and saw, who can produce more Europeanized doors and cupboards, to the greater comfort of their owners and the selfish regret of the anthropologist. The old, home-made door is still in use for barn and byre.

Every peasant family is almost entirely self-supporting and independent, eating the produce of its own laboriously and beautifully terraced fields (PLATE I), wearing the woollen cloaks and caps spun and woven from the wool of its own sheep, and booted from the skin of its own beasts. The only foreign garments worn are the cotton shirts and trousers of comparatively recent introduction, now considered indispensable by both sexes, and the merry little cotton caps, plain or silk-embroidered, which have replaced the heavy woollen salvation-army bonnet of the women. Butter is made and water carried in skins ; grain and flour are carried in skin-bags or sacks and stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are woven of goat's hair.

In a country where no unirrigated tree can grow, timber is very scarce. An old apricot or appletree is sometimes available, or the root of an old vine, otherwise the only general timber is the poplar, grown primarily for poles and rafters, and the willow, absolutely essential for baskets (PLATE II), a dozen varieties of which are needed for carrying apricots, manure, dry leaves, straw etc., and for storing potatoes and dried fruit.

The soil of Hunza is unimaginably poor, consisting in fact of little but powdered-up mountain side. The scarcity of water means also the non-existence of pasture, and the few animals that can be fed eke out a spartan existence on the scraps of grass growing on the rare semi-irrigated strips of hillside or beside the water-channels, and on such weeds amongst the growing crops as are not earmarked for human consumption or remain after the crops have been reaped. This scanty provision is supplemented by the autumn harvest of dry leaves (not one of which lies on the ground ungarnered), the straw and stubble, and occasionally a small quantity of dried grass. Only a few families command enough land and water to grow a little lucerne for fodder. The most livestock that the average household of 10 to 20 persons

2: Lorimer T-3 (1927-4; 1934-5) 1939 AV7 Burusho AV7

342 after a day or two the stone-and-mud walls have dried to the same appearance of timeless indestructibility as those of fifty or one hundred years ago. We passed first, as always, through a small byre, not yet inhabited by its cow; then at right angles through a dark, narrow passage 5 or 6 feet long, and then through the low hall-door into the house itself. Your main object in building a house at all is to be as warm and free from draughts as possible during the "Great Cold," and no one in his senses would let his hall-door open straight on to the wind-swept mountain side. Hence the byre ante-room, which not only defeats the direct outside air, but contributes something of animal warmth to the human warmth within.

291 When we emerged into the living-room (the *atrium*, as it
● 291 were), beautifully bright with light from the smoke-hole, we
352 were standing in a shallow trough below the floor level where the newcomer kicks off his muddy boots in winter. Most people at all well-to-do wear soft home-made boots up to their knees in winter-time. But skins are precious and, however cold the weather, they take their boots *off* to save them when they come to an extra rough bit of ground. This entrance place has in it the "musicians' bench," under which are stored the family basin and similar utensils and on which is piled a store of firewood.

342 The floor of the room is a small square of hard-beaten earth
[352] which in this gloriously dry climate remains admirably clean; and roughly in the centre of it is a shallow hole, edged with four stone kerbs, which is the hearth. Behind the hearth is a low bench sacred to the lady of the house, the presiding genius
343 of indoors. Beside it she sits to do or superintend the cooking
251 and behind her is a low wooden door opening into the store-
[414] room; the home-made wooden key of which hangs always on her person. The store-room runs the whole width and height of the house. It has need to be a roomy place, for here stand the skin sacks of grain, the heaped baskets of potatoes, apples, dried mulberries and apricots, the kernels, the wool, the stone wine-jars, the jars of apricot oil, the basket of savoury herbs—all the family's supplies for a twelvemonth, which it is her duty to guard and to apportion.

2; Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

Chapter 21

HUNZA CRAFTS

ONE of the most refreshing things about Hunza is the absence 402
of machinery. Every essential tool and utensil can be made and
mended at home, and every individual enjoys the self-respect 415
that comes from the exercise of necessary craftsmanship. The 412
picturesquely asymmetrical stone cooking-pots, oil-jars, and 463
crusie-lamps have each been fashioned by father or grand- 286
father, or it may be great-grandfather. Each has its own indi- 283
viduality and its own history. The ladles and wooden spoons
of delightful and often fantastic shape have been cut out from
suitable branched bough or root—handle and bowl in one piece,
no two alike. Your own carefully planted and tended willows
supply the flexible withies for a dozen kinds of basket, and the
man or woman who could not construct the one required
would be hard to find. Reels and spindles for spinning, bobbins
and shuttles for weaving, wooden hoes and shovels, two-
prong forks cut in one piece from the tree or the graceful
five-pronged winnowing forks with neat and skilful lashings of
gut holding their curved teeth in place, the plough, the frame
and heddles of the loom, the treadles and framework of the
lathe that turns the wooden bowl, are all home-made. You [281] ●
cure the skins of your own beasts for sacks and bags and boots.
When the women want more wool for spinning, any man at
any moment will shear another sheep while the women and
children hold its legs.

The only work that the home cannot itself tackle is the 326
ironwork—a very recent substitute for stone and bone and 177
horn. An occasional iron pick or shovel, fork or crowbar is 412
brought up "from below" (India or Kashmir) by a returning 563

252 God, the Merciful, the Compassionate—then they let the blood drain out, washed the neck carefully, and got busy with the skinning. Kalbi is a clever, neat-fingered fellow, as indeed all Hunzukuts seem to be, and in ten minutes had coaxed the skin off whole (without slitting it down the tummy) as easily as you peel off a pair of silk stockings. There were only the 415 holes at the neck and at the four "elbows" and a little slit at the tail, so that with a stitch at the tail and four ties at the legs the skin would serve as a water bucket or a bag for flour.

252 He then hung up the carcase and cleaned it—a wonderfully unmessy business—while we noted down all the words for its various innards. It would have been much more instructive and enlightening if either of us had ever seen a sheep killed at home or had known the English words for all the curious things it has inside it. There was not, even round the kidneys, one ounce of fat.

465 As usual out here, you do not pay a person in cash for per-
237 forming a service of this kind; there is some recognized perquisite. In this case Kalbi considered that he would be handsomely remunerated if he might have the guts. We did not covet them ourselves, and gladly acquiesced. They are much [534] valued. They will give you strings for your zither (many people, including Kalbi, make beautiful zithers for themselves), and for your bow; they serve as thread to sew your long boots and your skin sack, and you put them to a hundred other uses. Others of our retainers laid claim to the wool, the skin, and various other items. Later Kalbi gave us a demonstration of skin-curing and -kneading.

291 The long native boots are extremely comfortable-looking, like long-legged moccasins, and their construction is an elabo- ● [281] rate art. Ibex skins are preferred, but ibex have nearly been killed off and other leather has to be substituted. The soles may be made of cow-hide. Boots are precious things, so however cold it is you take them off when you come to a very rough piece of ground or want to walk through water. At best the unlined boot is not over-warm, and really luxurious people wear woollen socks or stockings inside if they have them. The women can knit excellently well, but it is very rare for anyone